1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12



857 231 them, and sometimes inflict blows without cause. Horses are also plagued and teased by boys whenever the opportunity presents itself. This sport leads to punishment when it results in complaints to parents from the animals' owners, who fear that the teasing is making the horses too shy. Older boys, from ten into adolescence, take keen delight in riding bareback along the river road and directing their mounts into a cluster of girls.

857 524 From five to six boys often make crude rolling toys out of the cover of a vacuum tin. The disc is nailed to a willow or poplar stick and the nail bent where it emerges from the other side (Plate 10, a). The child runs pushing the wheel before him. Youngsters try to cut thin brush with axes, explaining that they are cutting trail. In winter children, ranging in age from five to late adolescence, enjoy sliding down cutbanks to the frozen river on toboggans or small sleighs made by older uncles or parents. Only the bitterest cold interrupts this sport. By seven or eight, boys make their own slingshots, to use in shooting at trees and birds. Boys of twelve are sometimes seen testing their strength picking up heavy weights and trying to lift the nailed boards of a table top. This is also the age for target practicing with .22 caliber rifles, although hunting for small game has already begun.

857 551 532 In contrast to boys, girls generally play less impetuously and more quietly. Some examples of girls' activities have already been given. In addition the girl's fondness for representative and decorative art must be mentioned. Most girls have copybooks of crayon colored drawings, many of them conventional floral patterns such as are embroidered on moccasins. Sometimes street scenes from illustrated magazines are copied. With a stick, a girl draws extensive curvilinear designs on the level snow of a frozen lake. Another popular activity of older girls is to cut masks out of paper bags. These are bizarrely outlined and colored with lipstick and charcoal, and worn to visit neighboring camps or cabins, whose occupants the children try to frighten.

857 Boys of five and six often make themselves nuisances by teasing older girls. Such teasing leads to pushing and wrestling in which the older girl's strength often succeeds in defeating her tormentor. Teasing between the sexes continues to puberty (when it gives place to sexual provocation), and is usually conducted in a spirit of fun rather than with any intent of serious aggression.

866 Following the period of infancy and, as we will see, arising partly out of the emotional rejection to which the young child is subjected, there develops in children a sense of youthful responsibility, independence, and self-reliance such as is noticeably lacking among children in western society. Many attitudes of parents go to sustain these character traits. People rarely condescend to children. There is little encouragement of make believe play; even a youngster of four or five may be told that he will never catch anything by fishing with an unbaited safety pin. Parental attitudes are also not designed to encourage dependency trends. Although the child is dependent on the parents for all the necessities of life, it is rare for the latter to stress this dependence except in order to reaffirm their dominance in the socialization process. Often parents stress their dependence on the child, the need for his help in the present and the importance of his economic role in the future. In carrying out parents' wishes, children are not exposed to suffering loss of dignity or self-respect, such as might arise were ridicule and humiliation features of the socialization process. The independence of the young child is not frustrated by confronting him with autocratic demands to do

261 413 881 415 A small bag of grease was carried attached to the same neck string as the drinking tube or to the ornamented flaps of the latter, and every day, early in the morning, the girl smeared her mouth or lips so she would not require much food. The sack was replenished from time to time as required. (See National Museum Specimen No. 48.)

881 301 For the first three to five days, the girl when eating wore a necklace consisting of a bent willow rod wrapped with hair of goat or sheep, etc. Of each kind of variety of meat she ate, she tied a small portion to the necklace with a string. This was done so the game would not become angry or sorry because she (a pubescent) had eaten of their flesh. If the animals became sorry, insulted, or angry they would withhold (or withdraw) themselves and the hunters would be unable to get them or have other bad luck in hunting them. For the same reasons fresh meat was taboo. If, by necessity, other meat or food not being available, the girl had to eat fresh meat of the principal game, she wore a mask whilst eating it. These masks were made of light willow hoops covered with skin of goat, sheep or other game animals. The only fresh meat which girls could eat with impunity was that of porcupine, ptarmigan and the different varieties of grouse. On the first day the girl smeared her face with pitch or gum of trees, and blackened it by rubbing charcoal over

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things seen in dreams, which the boy or girl took a fancy to illustrate in this way. A whipping ceremony was in vogue but it had little or no relation to puberty. 881 532

Almost all young men (and most young women) obtained songs during their training at puberty. Lads generally acquired them whilst on trips in the mountains. Some obtained them directly or indirectly from their manitous, but it seems most of the songs were music heard (or thought to be heard) sung by unseen beings supposedly ghosts. When a youth heard a song in this way, he caught the air of it and practised it until he could sing it well. When he considered himself sufficiently proficient to sing the song in public he did so. All the other young men after painting their faces and putting down or feathers on their heads accompanied him in the singing of it. If the tune was a good one for dancing, having the right time, etc., they also danced to the song. After this the song could be used at any time. Some of these songs had airs quite new or different from any known or in use, whilst others were simply old familiar airs changed sufficiently so one could say they were different or at least variants. All young people were fond of singing and many young men and women invented songs. Most of them were old airs changed more or less. These also were introduced and sung in the

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard



his sweetheart, like a piece of her hair. Girls might extract a promise of faithfulness in return for a keepsake. No case of suicide for unrequited love could be recalled. The ideal girl was one who cared for her hair; possessed bright, good looking eyes; showed strong or "big" legs, and a wide chest. Physical beauty did not suffice to recommend a girl for marriage. As a matter of fact boys were advised to choose a plain girl, who would not attract other men and hence whose faithfulness could be depended on. An ideal bride was a girl thoroughly imbued with the virtue of generosity, who treated people well, offered food to guests no matter how numerous they might be, even if it meant using the last piece of meat in camp. Such a woman attracted visitors to a camp, always a gratifying experience for a host. This description of ideal womanly virtues suggests how strongly a woman dominated the food that a man brought home. Clearly her rights were final and by no means did such rights represent mere lip service on the part of the man.

Conventions pertaining to modesty were very important. It was indecent for a child beyond the age of three to expose the genitals. No woman revealed to a man any part of her body between the breasts and ankles but apparently the breasts were not as strongly concealed as other areas—at least not in a nursing woman. Few men ever saw their wives completely naked. Women also refrained from undressing before other women. A man took care not to expose his penis to a woman, but nudity before male companions produced little or no embarrassment. Modesty demanded that a woman sit with her legs folded under her, parallel to one another, the dress drawn over the knees. In a mixed group a man sat with his legs crossed. A youth was once severely reprimanded for facing parents-in-law with his legs spread apart. Blushing followed when people called immodesty to one's attention. This indicated shame. Strict rules governed the vocalization of sexual concepts. Boys were advised not to use the terms for the sexual organs until they were "half-old" and never to refer to sexual topics in the presence of siblings. The emphasis on modesty correlated with an interest in pornography and verbal obscenity. Pornography included pictorial and sculptural representations of the genitals. One man reportedly carved phalluses two or three feet long from wood and planted them on ridges at the heads of trails, where they would shock people who unexpectedly encountered them.[9] In anger a man who had lost his wife to a rival might caricature the latter in charcoal on a tree, showing him naked and holding his penis. Children were punished for making obscene drawings. Both sexes expressed verbal obscenity, common expressions including: "Somebody has had intercourse with you!" "You just know how to copulate!" "You have no father!" A woman angered another woman by crying, "You vagina!" Or she might tell her husband, "You copulate with me every night!" For the proper flavor vernacular terms must be substituted for the printed version of these expletives!

Patterned gestures served to communicate sexual interest between sexes. If a girl wanted to reciprocate such an advance she merely laughed. In verbally soliciting coitus

[9] One informant, who had been a member of boat crews freighting on Dease River, several times shaped sticks of driftwood into huge phalluses, leaving them to bob in the current to shock female passengers on other vessels.